

## *It Depends On Moshiach*

*Based on the Dvar Malchus of Shabbos Parshas Noach, 5752*

### *Summing up the week*

*Shabbos Parshas Noach* is a general Shabbos, a Shabbos that influences the entire year. This Shabbos concludes the first week of *avodas Hashem* in actuality in the world.

During the month of Tishrei until *Shabbos Breishis* we coasted along from one Yom Tov to the next, days that were full of holiness and *mitzvos*. The past week, starting from *Shabbos Breishis* and finishing off with *Shabbos Parshas Noach*, is the first week that we actually get out into the world, each one on his own *shlichus*; these people in their Chabad House, others in a store, other people go off to work for a company or in a factory, yet others go back to yeshiva and Talmud Torah.

*Shabbos Breishis* is also a general Shabbos. It blesses the first week after Simchas Torah and gives us **the strength** to carry out our *avodas Hashem*. *Shabbos Noach* comes a week later and is an opportune time to see how we **actually did**.

If we would like to know how we did during that second week and what kind of *nachas ruach* we caused Hashem during that time, then we


should look into this week's *parsha* that discusses how Noach was saved from the flood.

Hashem created the world in a perfect manner. Adam sinned and ruined it. Hashem as a result said that he will destroy it. In the merit of Noach's *maasim tovim*, holy *avodas Hashem* and being a *tzadik*, Hashem promised and made a *bris* (a kind of an agreement between two sides) with him never to destroy the world again.

As a result of this *bris*, we will be able to make a home for Hashem through our *avoda* in this spiritually dark and lowest of all the worlds, a world that listens to the *yetzer hara*. Hashem will never destroy the world again. On the contrary, He will be revealed even more that what He was before creation, until the whole world recognizes and feels that *Hashem* is *Elokim*.

### *Cheshbon tzedek*

Having this in mind, we can now see why this Shabbos is an opportune time to make a *Cheshbon tzedek* (an accurate account) of what was done during this week. We remind ourselves what we did during the past week in



order that we should know what to fix and perfect for the future. The Rebbe Melech Hamoshiach Shlita emphasizes that this *Cheshbon tzedek* should be done in the happiest frame of mind.

Usually when we do such a thing, we are also reminded of our weak points and faults and how we didn't do what we're suppose to do. As a result, we start feeling bad and bitter.

Under such circumstances, the Rebbe changes the emphasis and tells us to realize that we are climbing the spiritual ladder of Torah and *elokus*. The negative experiences we experienced in the past no longer belong to us. We belong to the Rebbe.

By the way, we know that any kind of not good thing we got involved with in the past was only momentary and not something real and true. We had to go down spiritually for a moment in order for us to realize the deep connection that exists between a Jew and Hashem; even during the toughest times a Jew cannot be disconnected from Hashem. In the end, a Jew always comes back.

Such a *cheshbon tzedek* and feeling to do *tshuva* can only come from feelings of happiness and pleasure.

### **Moshiach**

We are just before the *geula* and as such happiness and pleasure are emphasized and felt more.

The Rebbe Melech Hamoshiach Shlita adds and explains..."On the one

hand, we all know that the buttons are already polished and everything is ready for *bias hamoshiach*. Yet on the other hand everyone knows himself and is aware that that there are still a lot of things to correct and perfect. How can we resolve this? "

The Rebbe Melech Hamoshiach Shlita compares the above situation to the Jewish nation as a spiritually and physically healthy body. Our avoda over the last two thousand years corrected all that was wronged in the past. Everything is ready to greet Moshiach.

Whatever currently looks to us as not good is comparable to a slight wound, a temporary illness that doesn't really bother the person. An over the counter prescription will get rid of it right away.


Today we improve ourselves with little effort and happily, because we know that very soon the *geula* is about to take place.

The Rebbe Melech Hamoshiach Shlita tells us that when we make our personal *cheshbon nefesh*, we will conclude that..."**It's certain and absolutely sure that all of the deadlines have already passed...(Now) it only depends on Moshiach Tzidkeinu!"**

### **Tachlis**

We have to do things in order to make Moshiach come faster in actuality, *mamash*. Therefore the





Rebbe gave us a very special directive: "Based on the above it's understood that when we make a *cheshbon nefesh* at the end of the first week of actually working in the world in the year 5752, *hiyei tihei shnas niflaos ba*, and come to the conclusion that it all depends on Moshiach, we have to then be more cautious and beautify the mitzvah of *kidush livana*."

The *mitzvah* of *kidush livana* is connected to in a most unique way to the revelation of Moshiach. The renewal of the moon after it disappears is a good sign for us, that we will become renewed in the future in the time of the *geula*, after the long *galus*. Therefore it is a Jewish custom to dance during the *kidush livana* similar to how we would dance at a wedding in honor of the *geula* when the wedding between *kineses yisrael* and Hashem will take place.

We therefore have to try very hard to keep the mitzvah of *kidush livana* by wearing important and nice clothing and dancing in the street with a lot of people.

The Rebbe concludes, "...The most important thing is to perform the mitzvah of *kidush livana* with the

special thought of quickening, hastening and immediately bringing about the coming of *David Malka Mashicha*, by increasing our demand and request for the *geula*, as it says at the end and conclusion of the *kidush livana* in the siddur, "They asked for Hashem their Hashem and *Dovid* their king, amen..."

יחי אדוננו מורנו ורבינו  
מלך המשיח לעולם ועד!



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